

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 10.

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VOL. X.

BLACK BOOK OF BRITISH ARISTOCRACY!

This is a little work lately published by Mr. Wm. Strange, London. If it is an accurate statement of things as they exist, it surely must astound every lover of equality and freedom. It seems almost incredible that in this boasted age of knowledge, and the march of improvement and spread of *Christianity*, so-called, that humanity should be so flagrantly outraged in the midst of one of the greatest nations of modern times. Have justice and equity fled from the earth? Is Christianity only a fair name full of inward corruption and foul plagues with which she torments the nations of the earth, under the vile pretext of apostolic descent?

The statements of our author are backed with the appearance of such mathematical accuracy as to command our credulity until counter-proof is brought forward. We have no party politics to subserve, neither do we wish to foment discord, nor excite the populace against their legitimate rulers. Our creed is to pray for kings and governors, and all in authority, and be subject to the powers that be; and we unqualifiedly deprecate any part which Saints may take with the heated partisans of the day. Our work is to preach the true apostolic gospel as the only remedy for the grievances of all nations, and to gather out the upright to a land where they can be organized on the principles of godliness, fraternity, and liberty. We do not expect to daub over the tottering walls of old rickety governments by way of reform or partial repeal. But we expect to abstract the sinews of strength and virtue, and then leave all mere human governments to fall of their own accord, like the walls of Jericho. But peradventure that some, like Lot's wife, may cast a lingering look of attachment towards their native land, and heave a sigh at parting with institutions that are proudly called the bulwark of our holy religion; they may find some relief to their attachments by reading the little work above-named. But we do not suppose many Saints need any scissors to cut the remaining cords of affinity, having felt the rod of the oppressor sufficiently without paying *threepence* to see the *show*. A member of Parliament is reported to have said substantially as follows, while discussing the income tax:—

"We are quarrelling about an income tax of sevenpence a pound. What amount do the *people* pay on articles consumed by them? For every 20s. the working classes expend on tea they pay 10s. of duty. For every 20s. they expend on sugar they pay 6s. of duty. For every 20s. they expend on coffee they pay 8s. of duty. On soap, 5s.; on beer, 4s.; on tobacco, 16s.; on spirits, 14s. of duty on every 20s. they expended upon these articles. When you bear in mind that the working classes expend much more income on these articles than people of our class, you cannot but see that this amounts to an income tax not of 7d. per pound, but sometimes to 12s., 15s., or 16s. per pound. While men of some thousands a year expend a vast deal more in buying furniture, horses, carriages, books, and other things which pay comparatively little tax."

The taxation imposed on the British people is said to be the highest in the world. For instance, taxation per head for every man, woman, and child, is in

England	£2 12 6	Austria	£0 11 6
United States	0 9 7	Prussia	0 12 7
Russia	0 9 9	France	1 4 0

Our author adds, that the result of all this British aristocratic system is this:—that on the one hand we have a small and idle class, monopolizing all the lands, monopolizing the government and its immense patronage, regarding the right to legislate hereditarily as their birthright, imposing laws, raising taxes, and spending them to the amount of more than fifty millions annually. And on the other hand, we have a vast industrious population, working from morn till night, often for the scantiest wages, deprived of all political power, but compelled to obey the laws, to pay the taxes, and to furnish out of their very misery and wretchedness the greatest part of the national revenue, which is expended in the families of the rich aristocracy themselves, all tending to the accumulation of vast aggregations of wealth, on the one hand, and wide wastes of poverty and suffering on the other. Is this a condition of things, we ask, that the hard-working and industrious classes of Britain ought any longer to endure?—Ed.

ALARMING CONDITION OF THE COUNTRY—PROGRESS OF DESPOTISM.

Lamartine, in his "Vision of the Future," prognosticates the social and political progress of every other part of the European continent, except Russia and England, which are enslaved by aristocracy, and retrograde into misery and insignificance. The circumstances of the present moment seem to warrant the probability of the fulfilment of the prophecy. Except these two countries, all Europe is breaking its fetters; we are suffering new ones to be forged. France, Germany, and Italy, have achieved freedom of speech and of the press—we have lost ours. At the time that we behold other governments rising in renewed youth from the ashes of revolution, our government is pursuing the same fatal course of coercion and terrorism which have brought things to a crisis abroad. Distress increases every day amongst the working class; the government attempts to crush their complaints instead of relieving their sufferings. They cry for freedom, and the government presents them with the muzzles of cannon. They complain of their treatment in public meetings, and they are treated with a gagging bill!

But we are surprised to hear people who are well off themselves still asserting that their is no real distress—that every man may have work if he will. Can there really be ignorance so profound and so pitiable? Why, there is not a foreigner who visits London who is not horrified at the mass of squalid destitution and crime which results from it, which here stares upon him. The prostitution which now covers almost every yard of our pavements—the haggard wretches who present themselves on every hand, are such as are not to be found in the world besides. But plunge into the narrow alleys, amid the denser portions of the population, hidden from the ordinary eye. There you find square miles of squalour, filth, destitution, misery, and crime, in such a rankness, intensity, and extent, as no city or nation, in any age, ever presented the most distant approach to.

We heard an intelligent American, the other day, who had been for two years traversing the continent, say, that there was nothing in the world like it. We have letters from Manchester, Nottingham, the Staffordshire Potteries, and other places, all speaking of the unparalleled distresses.

But volumes would not contain the details of the actual condition of English misery at this moment. We hear manufacturers of the highest standing, and the most moderate political views, declaring that they see nothing but a tendency to revolution. That they employ their hands as much as possible, but do not sell their goods. This we find a very general condition, and it is a condition that palpably cannot last. Numbers of working people apply to us to aid them in getting accepted by the Board of Emigration, but the extent of relief of this kind, is not a twentieth part what it ought to be, and is tied up by absurd restrictions to mere agricultural

labourers. A young, active man came to our office this week. His family has been long known to us. They are industrious and every way most meritorious. This young man is a smith—an admirable workman. Without work in the Midland Counties, and having a wife and three children, he set out to seek employment. He got none on the way to London. He has diligently traversed London for *five weeks* in search of work, but in vain. With the strongest recommendations from gentlemen well-known, he applied at the Woolwick Dockyards. It was useless. Everywhere he was told that they were *turning off*, not *taking on* hands. This able, steady, and industrious young man, who would rejoice to emigrate, is now treading his way back poorer than when he set out, to his native place and his family.

And will men yet pretend to say that there is work for those who will do it? Will they tell a country where the working classes are there in tens of thousands reduced to inaction and starvation, and where the middle classes are sinking in consequence, and must sink rapidly, that it must be patient, orderly, and loyal.

Such language is an insult, to the misery that abounds, and the strongest incentive to disorder and treason. The only thing which can save us is, *the timely coming forth of the middle classes* to join the people in a firm resistance to the present encroachments on our liberties, and as firm a demand for reform and ameliorating measures.

In vain will LITTLE PHARAOH RUSSELL harden his heart at every fresh cry of the oppressed; in vain will he drive the meek and patient Moses of constitutional appeal from his presence. The growing distress will be too mighty for him. Every good man must give him up now he has destroyed the last of our remaining liberties, that of speech and the press, and has found no laws despotic enough for him, without resorting to the reign of the infamous Charles II, when blood flowed like water, and lewdness like a sewer; when his own ancestor, Lord William Russell, and the brave Algernon Sidney fell by government treason and the axe, when the butcher-judge Jeffries sate and executed with brutal violence the brutal will of the most detestable monarch that ever polluted the throne of England.

The times demand the wisest counsels of the wise—the firmest measures of the firm—the promptest union of the prompt. If there be any love of God or man, of liberty or of peace; any feeling for human misery, or desire for the honour of our country, and its progress in the midst of the nations—the merchants, manufacturers, and the whole middle class, must no longer twaddle about order and loyalty, but come forth, and in union with the people, insure the prevalence of those qualities—and the salvation of the state.—*Howitt's Journal*.

CONFERENCE MINUTES.

LONDON.

This conference was held on 27th February, 1848, at the Assembly Rooms, 8, Theobald's Road, and commenced in the usual manner. After singing and prayer, Elder J. Banks was nominated to take the presidency, and Priest Samuel Jarvis to act as clerk.

Elder Savage briefly addressed the meeting, and felt happy to say the work of the Lord, in London, was in a good condition, and never since the commencement so good as at the present time.

The President then rose to express his feelings, and felt happy in having the privilege of meeting with them for the first time in conference; he felt as though a new era had begun: the work was progressing through the conference were he had been on every side. He felt happy to hear so good a statement of the London Branch: he rejoiced to sit in holy council and conference with them that day to devise plans for the further progress of the kingdom of God, for the time was not far distant when the tottering kingdoms around us would fall and crumble to dust. After some teachings truly impressive, the President called for a representation of the branches, which was given in the following order:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF.	RES.	REM.	ENG'D	DEB.
London	Savage	215	15	13	4	3	22	6	1	15	8	0
Luton	Hodgert	139	4	9	2	1	73	5	5	4	0	2
Newbury	Squires	123	13	8	3	2	30	3	3	0	0	0
Rickmansworth	Caffall	42	5	2	1	1	15	0	2	0	0	0
Dover	Phelps	41	2	3	2	1	10	2	1	1	6	1
Woolwich	J. Booth	25	5	1	1	1	7	1	0	0	0	0
Blackwall	W. Booth	28	2	2	1	1	14	0	0	0	0	6
Nottinhill	Balam	20	2	1	1	1	12	0	0	0	0	0
Jersey	By Letter	50	2	4	1	1	62	12	0	0	0	0
Portsmouth	Lewis	9	1	0	0	0	1	0	0	0	0	0
Scattered Membra .....	.....	7	0	0	0	0	0	0	0	0	0	0
Total .....	.....	699	51	43	16	12	246	29	12	20	14	3

All branches were represented in good standing; the statements given in were truly cheering; a goodly number of Saints were present from distant branches; all seemed to rejoice; every countenance indicated peace and joy; the work is moving on with great celerity in this part of the Lord's vineyard. The President wished to know if there were any alterations wanted, when the following propositions were made:—

Proposed that William Poulter, William Theophilus Cope, Robert Clifton, John Squires, David Day, and Samuel Purdey, be ordained to the office of Elders. James Hart, John Parson, Edward Clerk, Martin Cole, and Henry Squires, to the office of Priests. Henry Slade, Deacon: carried. Also moved that London be divided into five branches, and subject to one counsel—Elder Smith, of Flamstead.

The branches were then organized and presidents appointed. Also moved that Elder John Caffall be sustained as President of Rickmansworth Branch, and Elder Margats take charge of Watford.

Jersey being represented by letter, it was moved that we, as a conference, do sympathise in our faith and prayers with the Saints in Jersey. Also moved, that Priest Richard Betts, of Dover, being cut off, as no longer a member, and refusing to give up his license, his name be inserted in the STAR.

The President then briefly addressed the meeting upon the glories of the kingdom, the fall of Babylon, the privileges, blessings, and power of the gospel in this our day, as in the days of the apostles. After a few more remarks, the meeting adjourned until half-past two.

Afternoon service commenced as usual. During the administration of the Sacrament, a hymn on the 160th page was sung. After which the President gave an impressive address on the solemn occasion, appropriate to the time and season. The number of officers present was then called for. 32 elders, 15 priests, 6 teachers, and 5 deacons. The President then proposed that Elder Cope take charge of Blackwall Branch, seconded by E. Booth; and Elder W. Booth confine his labours to Camden Town. Other Elders were then appointed to their respective branches. Elder Savage; London; E. Hodgert, from whence he came; E. Phelps, Dover; E. Squires, Newbury; E. J. Booth, Woolwich; E. Balam, Nottinhill. E. James Caffall, Portsmouth; E. Lewis, Brighton; E. T. Caffall, Windsor. Being no branch named as yet, the President wished not to forget St. Alban's; E. Margats said, it should be visited once a fortnight.

The following propositions were then moved and carried unanimously:—

Moved that we, as a conference, uphold and support Brigham Young and the Twelve Apostles, as the Presidency of the Church of Christ throughout all the world; also that we uphold and support Elder Orson Spencer, as the President of the Church of Christ in Europe; also that we uphold and sustain Elder J. Banks, by our faith and prayers, and also with our means, as the President of this Conference; also Elder Savage as the President of the London Branch.

The President then stated the necessity of keeping a correct record in every branch. In order to accomplish that, he had been at the trouble of providing books for that purpose, also books for the registration of all births and times of blessing of children; he had also provided a general record book to be kept in London, and nominated Teacher Benjamin Beer to take charge of the General Record Book for the London Conference, and had done this that all things might be in order, and one order of things be observed. He wished to bind this conference into one focus, and with strict adherence to this council; and then furnished

each presiding elder with record books, and expressed his wish for all books and STARS to be confined to one agency. The President then said it was his mind and will that the work should roll on in this city and vicinity, and it should. He wanted them to make a covenant with him to that effect, and show their approval of it by saying, "Amen," which was heartily responded to by every Saint. He wished to impress on the minds of the Saints the necessity of taking in the STAR, as the time would come when they would be of great value; also Orson Spencer's Letters; it was a work worthy of admiration, and contained more genuine theology than all the books written since the apostles of old. What he said to one he said to all; he wanted them to be blessed, and if they attended to the counsel given, the blessing of God would attend them. The President briefly addressed the officers on the important duty of their office, and called on those chosen to preach the gospel to do it faithfully and in love, and as much as they did this they would become the saviours of the people, and see the good effects of their labours with many blessings. Many kind and fatherly instructions were given by our beloved President, and the meeting adjourned until half-past six o'clock.

Evening service commenced with singing and prayer, after which the ordination of the brethren called to office was attended to by Elders J. Banks, Booth, Squires, Lewis, and Hodgert. After a hymn was sung, the President briefly addressed the meeting in an impressive and instructive manner to all present. Elder Squires and Elder Hodgert gave a short address on the principles of the gospel, preaching without purse or scrip, and its literal meaning. After a truly happy day's instructions and teachings, the Spirit of God truly prevailed; nothing but peace, joy, and concord, all was order and harmony throughout the day, where a respectable and crowded audience was in attendance. Baptized one in the morning, and another name given in at night for baptism. Such a conference has never been held in London; we anticipate such a one has not been in England. Ere long, God speed the plough! This conference adjourned until the first Sunday in May, or till further notice be given. Meeting closed with singing and prayer in the usual manner.

Elder J. BANKS, President.
Priest SAMUEL JARVIS, Clerk.

P.S.—Dear brother Spencer,—The minutes of our conference have been delayed; I beg you will pardon the delay, and I will endeavour to forward the next minutes sooner. Brother and Sister Banks's kind love to you and yours, hoping you are all in the enjoyment of good health. We are all well in London, and going on prosperously; love and unity is increasing. The Lord is blessing the labours of our beloved Brother Banks in this part of his vineyard; there is every prospect of a great ingathering, all seem to have the cause of truth at heart, and rejoice in the promulgation of the gospel of life and salvation. I pray our Father in heaven to bless our feeble endeavours, that the honest in heart may be gathered out of the city of Babylon, and united in the land of Zion. Even so, Amen.

Yours truly, in the everlasting covenant,

SAMUEL JARVIS.

WARWICKSHIRE.

This Conference was held in the Infant School Room, Grey Friars' Lane, Coventry, on Sunday, January 9th, 1848. The meeting opened in the usual way, and Elder Thomas Smith was chosen President, and Elder William Broadhead clerk.

The number of officers present was, 21 elders, 20 priests, 2 teachers, and 4 deacons.

The President made some remarks on the rolling on of the work of God; showing the importance of being diligent in the work, this being the seed time of eternity, and we were sowing those seeds that would eventually ripen either for weal or woe.

It was then proposed that Brothers George Arnold and Richard Britton be ordained Elders; Brothers Bisto and Betts, Priests; and Brother White, Teacher. Carried.

Proposed that Alcester be organised into a branch, and that Elder John Freeman preside over the same. Carried.

Proposed that Elder Thomas Smith be sustained as Book Agent. Carried.

The representation of the branches was then called for, which was as follows:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF.	DEAD.	RECD
Leamington	54	4	6	1	2	5	1	0	2
Coventry	116	4	8	2	3	31	8	0	3
Rugby	24	1	3	0	0	4	0	0	4
Tillingly	78	2	4	2	2	11	2	0	1
Loxley	40	2	1	1	0	14	0	0	0
Dorchester	20	2	2	1	0	0	0	0	0
Aston Rowant	9	1	2	0	0	0	0	0	0
Whittleford	9	1	0	0	0	2	0	1	0
Barford	25	1	2	1	0	2	0	0	0
Alcester	8	1	0	0	0	5	0	0	0
Total	383	19	28	8	7	74	11	1	10

All were represented as being in general good standing, and, although much opposed by the powers of darkness, were determined to roll on the work of the great God, and would die in the Lord but never give up.

After some remarks by the President, the meeting was adjourned until three o'clock, p.m.

The afternoon meeting opened in the usual way, and Elder Thomas Day addressed the meeting, and expressed his satisfaction at seeing such a number added to the Church; and, being the first person who preached the gospel in that city, he gave vent to his feelings in a manner which showed he was entirely in the cause of God.

Elder Tubb next addressed the meeting, and expressed his gratitude in being permitted to obey the gospel after searching between 60 and 70 years for the truth. And as the old man continued to pour forth the effusions of his grateful heart, every soul seemed to rejoice with him in the light of the everlasting gospel.

A vote was then taken to uphold the Twelve as the legal authorities of the Church.

Proposed that this Conference uphold Brother Orson Spencer as President of the Church in the British Isles. Carried.

The President then proposed a vote of thanks to Elder Orson Spencer for the information and instruction given through the medium of the STAR, and for his unwearied zeal in the cause of God. Carried.

Elder John Page having resigned the presidency of the Barford branch, in consequence of ill health, it was proposed that Elder Richard Britton preside over that branch. Carried.

Proposed by Elder Thomas Day that we uphold Elder Thomas Smith as President of this Conference. Carried.

Some remarks were then made by the President, showing that all who effectually preach the gospel must depend on the spirit of God, and this could only be obtained by faithfulness and diligence before God. After some further remarks the meeting adjourned until the evening.

In the evening a large concourse of people assembled, when a most powerful and impressive discourse was delivered by the President, showing the consequences of rejecting the gospel. It was listened to with breathless attention by an intelligent audience; while the countenances of the Saints beamed with joy and gladness. Many of them came a long distance to meet and enjoy the society of their brethren in the gospel of Jesus, and it was with regret that the parting adieus were given; while the spirit of love which was manifested, showed with what reluctance the parting hand was taken as the time of separation drew near.

THOMAS SMITH, President.

WILLIAM BROADHEAD, Clerk.

SHEFFIELD.

This Conference was held on the 26th of December, 1847. The meeting was called to order, and opened in the usual manner. Elder Dunn then engaged in prayer, after which we sung "O, Zion, when I think on thee!" &c. It was then moved and seconded that Elder Dunn should preside, and Elder Mitchell be clerk. Carried unanimously. The President then made a few pointed and seasonable remarks.

The number of officers present was, 2 high priests, 29 elders, 20 priests, 12 teachers, and 5 deacons.

The President then called for the representation, which was as follows:—

BRANCH.	REPRESENTED BY	H. P.	ELD.	PRS.	TNA.	DEA.	MEM.	REG.	BAP.	C. OFF.	REM.
Sheffield	Sylvester	1	11	16	11	3	319	3	7	2	0
Doncaster	Brewerton	0	3	5	0	1	49	3	2	0	4
Chesterfield	Rodger	0	4	8	4	2	155	0	41	1	0
Pilley	Travis	0	2	2	1	1	26	0	1	0	0
Cranemoor	S. Wells	0	1	2	1	1	9	0	0	0	0
Mattersea	By Letter	0	1	4	1	1	48	0	3	0	0
Gringley	Do.	0	1	0	0	0	16	0	0	0	0
Woodhouse	Hall	0	4	3	3	2	55	0	3	0	0
Newhall	By Letter	0	1	1	0	0	5	0	1	0	0
Rotherham	S. Wood	0	2	1	1	1	35	0	11	0	0
Darnall	Mitchell	0	2	3	3	2	43	0	9	0	0
Scholes and Thorp	Barker	0	1	1	1	0	6	0	0	0	0
New Brinsley	Dunn	0	1	0	0	0	20	0	4	0	0
Scatter'd members .....	.....	0	0	0	0	0	7	0	3	0	0
Total .....	.....	1	34	46	26	14	793	6	85	3	4

All represented as being in very good standing with few exceptions.

It was then moved by the President that Elder George Wood, his wife Jane, and Sarah Canday be received in this Conference. Carried unanimously.

Moved by the President that New Brinsley be organised into a branch, and that John Dextery be ordained a Teacher for the same. Carried unanimously.

Moved, seconded, and carried that Elder George Wood be president of New Brinsley branch. Brother G. Wood is one of the excellent of the earth; one of the first-fruits of the region round Birmingham, when Apostle Woodruff laboured there; and one of the first that carried the fulness of the gospel into Birmingham.

Moved, seconded, and carried that Elders Wild and Barker take Dronfield as a field of labour.

Moved, seconded, and carried that Brother White of Rotherham take charge of Scholes and Thorp branch in the place of Elder Barker.

Moved by the President that Elder Brewerton labour in Belper and Ripley, and that Elder S. J. Lees labour in Mattersea and region round. Carried unanimously.

President Dunn then called on the presidents of the branches to nominate persons for the ministry, if they required more help. The clerk nominated for his branch James Stones and Joseph Wilson for priests, and James Robertshaw for a deacon. Elder Rodgers, for Chesterfield, nominated Edward Orich and George Wamsley for priests, and William Ashbury for a deacon. Unanimously accepted by the conference.

The meeting was then adjourned until the afternoon.

The afternoon meeting being opened, President Dunn gave out a hymn, and called on Elder C. Miller (president of Bradford Conference) to engage in prayer.

It was then moved, seconded, and carried that we uphold Elder Dunn as President of this Conference by our faith and prayers.

Moved by the clerk, seconded by the President, that we uphold Elder Spencer as President of the Church and Kingdom of God in Europe. Carried unanimously.

Moved by the clerk, seconded by the President, that we uphold the Twelve Apostles as the legally appointed authorities of the Church, and Brigham Young as President of the whole. Carried unanimously.

Moved, seconded, and carried that we sustain all the presidents of the various branches composing this Conference.

The meeting was then adjourned until the evening.

The evening meeting opened in the usual way, and President Dunn then introduced Elder Miller, who addressed the congregation in a powerful manner upon the Kingdom of God. He exhibited the order, sublimity, and surpassing beauty of the kingdom, to the deformed, patched, and ugly image of mysterious modern christianity. After he had done, President Dunn spoke very impressively on the same subject, and bore a bold and faithful testimony to the same. This was truly a day of rejoicing with us to witness such things. To God be the glory for ever.

CRANDELL DUNN, President.

HEZEKIAH MITCHELL, Clerk.

P.S.—On Tuesday, the 28th, three hundred and six sat down to tea. After tea was over, President Dunn called the meeting to order, when a number of us sang hymns and songs of our own composition, (Sheffield manufactured.) President Dunn and his lady sang "Hard Times." The sisters were not behind in reciting and singing. Truly we did rejoice together greatly. The company of saints is sweet, and what a rejoicing when we all meet to part no more! We were also favoured with the company of Elders Miller, S. Wood, Westwood, Rodger, Brewerton, and others, who took an active part in the proceedings of the evening.

H. MITCHELL,

The Latter-day Saints' Millennial Star.

MAY 15, 1848.

THE reports from the Conferences generally were never more cheering than at the present time. It gives us pleasure to notice that the mammoth city of modern Christendom is being taught the way of God more perfectly and far more extensively than before. "He that divideth liberal things by liberal things shall he stand." If the Bishop of London will not resign his charge voluntarily, for want of proper authority; still, it is written that the Saints shall take the kingdom, and we say, God speed! to Elder Banks and the London Priesthood for their valiant and liberal efforts. It may be that some other presiding Elders in the large towns have "disposable livings," not yet given away to some of the priesthood in their conferences. And we rejoice to find that there are many young men like minded, as ready to seize hold of fat livings, in the true apostolic sense, and win souls that will be as stars in their crown of rejoicings, and as jewels in the day of Christ.

We have waited with anxiety to learn the result of Elder T. B. H. Stenhouse's introduction of the gospel into Southampton, and the intelligence of his success has at length gladdened us, and confirmed the saying, "If the vision tarry wait for it, it will surely come." Let Elder Ballan go to the Isle of Guernsey, that waits for the law of God, and "redeem the time pious knowing the days are evil."

We recently visited Manchester Conference, and found it flourishing under the Presidency of Elder Cook. The Elders of the different Branches of that Conference appear to have on their armour, and the fruit appears in an addition of 273 by baptism since the Conference in December. This Conference has lately had a debt of more than £30 thrown upon them for payment, in consequence of the embezzlement of their STAR and Book agent, Alfred Shaw. Elder Cook remarked, "that we often had to wipe off scandal in consequence of the wicked conduct of some professed Saints. He said that our Church never suspected evil till they saw it, which was a principle of righteousness not so compatible, perhaps, with the interest of the purse, as with the Scriptures of truth and charity. Judas sold his Lord for thirty pieces of silver, and A. Shaw had sold his standing in the Church for £30." The officers of the Conference promptly and liberally came forward and assumed the debt of the defaulter, and paid a part, and promised the balance soon. The Conference also recommended their Book Agent to make a monthly report to the Council, and a quarterly report to the Conference.

Bradford Conference, under the Presidency of Elder J. Marsden, is receiving large additions by baptism. Birmingham Conference, also, under the Presidency of Elder Perks, is in a flourishing condition. Preston Conference, under the Presidency of Elder G. D. Watt, though not so much augmented in numbers, is still united and prosperous. The warm season has fully opened, and, though the

slackness of trade still continues, it does not prevent the priesthood from working full time and getting full wages in the Lord's vineyard. The fidelity, diligence, and zeal of the Saints in spreading abroad the knowledge of the gospel, and converting souls to the truth, furnishes a pleasing assurance that many will make their calling and election sure, and receive an elevating endowment of the gifts and blessings of the great salvation.

LETTERS TO THE EDITOR.

26, Tonbridge-street, New Road, London, April 1st, 1848.

My Dear Brother Spencer,—On Monday last I wrote to Elder Stenhouse, requesting him, with your approval, to take charge of the work of God in Jersey, giving him a letter of commendation to the Saints; appointing Elder John Lewis, for the time being, to take charge of Southampton. I have instructed Elder Ballan to resign his charge into the hands of Elder Stenhouse, to leave Jersey and move to the island of Guernsey, and devote himself to the opening up of that place, which is within a few hours sail of Jersey.

Elder Dunbar writes me from Dover,* that he commenced his labours on Sunday last, under very favourable auspices, so far as being kindly received and good audiences—baptizing at the close of the services; but he adds all things appeared in the sear and yellow leaf. I have sanguine hopes that under a more genial influence vegetation will put on its rich livery of green, and the wilderness and solitary place be glad. In regard to London I am proud to say we are moving on majestically; at no period of the history of the church in this country, has there been manifest such a spirit of inquiry, or so many baptized in the same time; the fact is, the work has been pent up in a nut shell. I have succeeded in having five new places opened in different parts of the metropolis. We have now preaching in six places within doors every sabbath, and something like four branches. Our motto is—right a-head, and we begin to wonder how men feel when they are afraid. Since conference I have organized five new branches in the country, with every prospect of success; I find myself as busy as ever I did in my life, but I regret to say my health is but very poor, yet in spirit I feel a very Hercules.†

My kind regards to yourself and family, and believe me to remain affectionately yours in the covenant of peace

JOHN BANKS.

* Elder C. Phelps, who was lately in Dover, is removed to Sandwich, in Kent.

† God grant that every Elder in the British Isles may feel the same, and the Lord's people shall speedily be gathered out with glory to his great Name.—Ed.

St. Helier's, Island of Jersey, April, 28th, 1848.

My Dear President,—Having a few minutes at my disposal, I feel anxious of improving the same, in giving you an account of my labours, and success in the ministry of our Lord and Saviour, in and around Southampton, which place I left on the evening of the 25th instant to visit this island.

In my preceding letters I gave you a brief outline of my entrance there, a stranger, on the 14th January, and the difficulty I had of obtaining a room to preach in, together with the opposition that I had met with from professors of religion; I may add to these, *their* predictions of "Mormonism dying a natural death," and consequently unworthy of their particular notice. All these, through a strange co-mixture, have continued to increase day by day; however, I am happy to write you (with the most grateful feelings to my heavenly father for his blessings bestowed), these have been reiterated and wafted from house to house *in vain*. I was fifty-five days there before I baptized any, since then I have been the instrument of baptizing 17, and that under circumstances which I call favourable to the spread of the gospel. The tales they have set afloat, and employed *missionaries* to scatter among the people, have been so grossly false and irritable to the feelings of the people, that they have come in the ordinary way to pay *their* respects to us: by abusing and slandering those that have been baptized, so much so that those who might

have passed by carelessly, are beginning to ask what's the matter; and while it has the tendency of drawing the attention of more strangers to come and hear, it *confirms* the faith of the Saints, *brightens* their countenance and *strengthens* their hopes; now they feel as glad and happy as did the ancients, when they exclaimed "*we glory in tribulation*," &c. I have preached, and the word says I am *right*, the spirit that accompanies the same, says it is *true*—the blessings following obedience, which we *have* witnessed in *five* cases already, of the instantaneous healing of the sick in the name of the Lord, "by the anointing of oil" and "laying on of hands" before many—not in a corner; and last, yet not least, the visitation of "*false spirits*." The devil stirring up his children to "deeds of darkness"—the threatening of my life, all abundantly testify that Mormonism is the *eternal* truth of heaven come to man again. These, dear President, have made my children feel strong in the Lord. I know you would not be ashamed of them; if they are not right, I am to blame, for they scarce wait to hear what they should do, before they are away to do it. I never laboured with more pleasure in my life, although it has been under great weakness of body, arising, I think, from long abstinence before I got any into the church.

On the 6th of April I was visited by an elder and two priests (passing by chance,) who came in time to see our branch organised, and afterwards, through the kindness of the sisters, we enjoyed ourselves as children at a good repast, in honour of 1830 as well 1848. Since I received your Letters and Invitations, the sisters go on Sunday mornings from house to house, and distribute them so gracefully, that the *very pious* cannot refuse them. I am happy to inform you I succeeded in taking a large room, very suitable for us, for the term of six months; when that is expired we shall need a large chapel—so I feel, so I say and so I write—they are the germs of a noble people from *the South*.

I enclose you a letter sent me, from Mr. Waddington the day I left Southampton; it is a letter which might be to some cheering to vanity, but I look upon it not so. My reason for sending it is for your perusal, and use it if you think proper. He is a gentleman, now I should think between sixty and seventy years of age; he has not caught the spirit of this work, or, I doubt not he would have obeyed the gospel; still he is among the *honourable persecuted* of the earth, a friend to the oppressed, and an unflinching advocate of justice between man and man. He has given me the use of his school-room, one mile from the town, ever since I came to Southampton, without receiving any remuneration, though by so doing, he has not only suffered damage to his property, and insult to his person, but the old spirit of taking from him the means of existence has been tried, yet in boldness I have heard him myself, as well as through others, publicly declare he never should turn us out. I have baptized his partner in life, and pray God that he soon may enjoy his reward. Another there, has been turned from £100 a-year, and that by a *mighty pious christian*, for his kindness to me. I stopped at his dwelling, and fed at his table, for some weeks; before I left I baptized him and two others. His kindness to me, as a servant of God, has been such, that I earnestly cherish the hope, though now he should suffer, he may at last find an entrance into *the everlasting habitations* of those whose friendship he has made "by the mammon of unrighteousness" in a time of need.

Dear President, these things I have written as they have occurred to my memory, as they are in fulness in my mind. I now close, craving your indulgence if I have tired your patience, and with pleasure I subscribe myself,

Your brother and fellow-servant,

T. B. STENHOUSE.

The following is the letter alluded to above.

Northam, near Southampton, April 26, 1848.

My Dear Sir,—If I were to consult my own selfish feelings, I should deeply regret your departure, but the destiny of procedure must be submitted to, and in an extended sphere of labour I hope you will be more abundantly useful. I entertain a cheerful hope that your talented successor will, with equal zeal and success, lead on the good cause in this neighbourhood. During your sojourn here my feelings have been deeply affected by the persecution to which you have been subject. I

have equally admired your patience and your forgiving disposition towards your enemies. When you first arrived in Southampton, my curiosity induced me to go and hear your lecture, with a disposition more to criticise than to profit, but I have now to acknowledge that all my previous prejudices against the Latter-day Saints have vanished. Your labours have been crowned with signal success, and sufficient proof has been manifested, that principles which you have promulgated have been acceptable both to God and man.

The Paul Pry town missionaries have visited every cottage in Northam, to prejudice the minds of the people. They have not been contented with condemning your principles, but have most falsely and shamefully traduced your character. I will not stop to detail their petty slander, but merely say it is as false as it is dirty. These snakes in the grass—these firebrands—have tried to injure me, because I accommodated you with a room for public worship, but they have only beat a rock with a feather, and thrashed a giant with a straw. In their malice they would crush me, but God has said, hitherto shalt thou go, but no further. These unprincipled hirelings are doing the dirty work of the black-coated shopkeepers (the retailers of what they call *divinity*, who cannot bear a rival, and will tolerate no other wares but their own. The old women have been frightened into fits by their gross misrepresentations of your doctrine, but intelligent men and women, under divine guidance, will receive your truths and manifest the good effects of your teaching in their future conduct.

I have written a hasty letter under the pressure of very distressing circumstances. You will excuse its imperfections.

Farewell my dear friend, go on in your useful career, and may the blessing of heaven attend you until your earthly mission is fulfilled, and you are taken to your eternal reward.

G. WADDINGTON.

Steam-boat, St. Louis, March 6th, 1848.

Dear Brother Spencer,—It is with some degree of pleasure that I take my pen to address you, knowing by experience that a few words at any time was gratefully received by me, and I have no doubt but it will be so with you. I left St. Louis this morning for New Orleans, to act as the agent for the Church in forwarding the emigrants to Winter Quarters, or Pottawatamie Lands. I left Council Bluffs the 10th day of February, accompanied by my wife and Brother William Clayton. He stopped in St. Louis, where he is publishing a book called "The Latter-day Saints' Emigrants' Guide from Winter Quarters to the Great Salt Lake Valley." It is a very complete and minute work; for our pioneers have measured the entire route with great accuracy, and noticed all the points and peculiarities along it. They have given the latitude, longitude, and altitude of all the important points, and noticed all the places where wood, water, and grass can be obtained. In other respects it will be interesting as a scientific topographical survey of a large portion of the Salt Lake basin. The whole distance is 1032 miles. This work will be out in about ten days, and then Brother Clayton will return to the camp.

The first company of emigrants will leave Winter Quarters on the 15th day of April, and assemble at the "Horn," where they will be organised according to the revelation given January, 1847, and start from there the 1st day of May. It was quite unexpected to me that I should have to turn back—that I could not go on this season; but, as President Young says, it is all before we are twenty-one, and I feel reconciled to my lot, and am desirous to help to build up the kingdom of God. The brethren at the Bluffs are doing every thing in their power to get ready to go to the Valley this spring: that is, those that possibly can go; and others are making farms, building houses, &c., on the Pottawatamie Lands. We have had a remarkable mild winter, which has been a great blessing to the Saints in preparing to go west, as well as the saving of fuel, grain, &c.

I stopped a few days in St. Louis to make the necessary arrangements for forwarding the Saints up the Missouri River. Messrs. Beach and Eddy, who have been trading at Winter Quarters for the past year, are going to charter several steam-boats to carry their goods to the Bluffs, and this will be a good opportunity for the Saints to get up the river. A large number of the St. Louis Saints are going up by the first boat, which will start about the 20th of this month. Brother

N. H. Felt (the President in St. Louis) acts as the agent in that place to co-operate with me. I brought his credentials when I came. I suppose you have got a letter from the Presidency, written about the last of January or first of February. That letter I saw. It spoke of the agent for New Orleans, and they thought of sending me. I wish you would write to me by the first steamer, and let me know what the prospects are for emigration, and direct to New Orleans, as I expect to be there until about the 1st of June, and then return to the camp and probably come down again next fall.

Every thing is as favourable as could be expected, and far more than I had anticipated, for truly it is a day of gathering in the United States. I suppose you have seen the proclamation of the "Twelve" to all the world. That has given new energy to the Saints in America.

Give my best respects to all inquiring friends. I am as ever your friend and brother in the bonds of the everlasting covenant, while eternal life remains. Even so. Amen.

LUCIUS N. SCOVIL.

Woodbine Cottage, April 27, 1848.

Dear Brother Spencer,—You may wonder at my long silence but the reason I have not written sooner is, I have been very busy in one part or another of the field, and have had scarcely time to write. Every thing has been going on to my mind, therefore I thought it useless to trouble you with long letters; yet I know you would be glad to learn how the work rolls on here, and how many are entering into a covenant with our father in heaven. Well our conference was held on the second Sunday in March—the branches were all represented in good standing, and forty-five have been baptized in the last three months—that is the greatest increase that has been in this conference, for the same length of time, since the gospel was first preached in this part. Since then we have been baptising nearly every week. I attended Stafford Conference last Sunday, and we had Brother Watt from Preston,—it was a joyful time. Brother L. is coming on first rate, and there appears to be a stir in Stafford. On Monday evening I preached in Hanley to a crowded meeting, when the spirit of my Maker rested on me; and on Tuesday evening, as I passed West Bromwich, (they had called a meeting on purpose) I preached there to the meeting-room full of Saints and sinners, when the spirit of God was poured out abundantly.

Brother Spencer, the spirit of my office rests on me more and more, and God truly blesses me more than he ever did in all my life. May I always keep in favour with God, to direct my path in righteousness.

We would like to know when you can pay us a visit. Our conference will be held on the second Sunday in June. I must now close.

Your servant and brother in the covenant,

LORENZO D. BUTLER.

Trowbridge, April 22, 1848.

Dear President Spencer,—As the STAR, whose revolutions you have the honour to control, is the medium through which light is reflected on things both past, present, and to come, I have troubled you with this communication, and should you think it worthy to come under the rays of the STAR, to expose the ignorance and delusion of the same, it is at your entire disposal.

I must inform you, that for some time past, certain rumours have been circulated in this (south) conference by the enemies of the Saints, calculated to bring persecution, and increase prejudice against us,—namely, that a body of people who lived near Bridgewater had been preaching that Jesus Christ had come, and was living with them; and this body of people was Latter-day Saints. Elder Kendall, paying me a visit, informed me that such was the report in Dorsetshire; so wishing to find out the cause, as well as contradict it, I determined on going down to Bridgewater, and accordingly left Bristol in company with Elder Geo. Halliday and Elder Kendall, the latter being on his way back to Bridport. On our arrival at Bridgewater we were informed that the people we were in search of, lived at Charlinch, a place about four miles distant. We set out, and in about an hour came to a very small village.

where we enquired for a people called *Princites*, as we had learned that was the name they were known by. We were directed to a place called New Charlinch, in the parish of Spaxton, where, on our arrival, we saw a building looking like a chapel, on the top of which was a flag flying; there was a large lion supporting the flag-staff, and on the flag was painted the lion, lamb, and dove; underneath was written, *Oh, hail! holy love*; alongside of the chapel was a large house in which a number of persons reside. This establishment is called by its inmates, *The Aga Pamona*. As it was late in the evening when we arrived, we did not attempt to gain an interview, but obtained lodgings for the night with a gentleman who lived at the next house, who gave us the following information:—A Mr. Prince formerly preached at Charlinch church, as curate for Mr. Starkey, the vicar; that he preached there for three years, but in consequence of the vicar differing with the curate in his religious views, Mr. Prince left and commenced on his own responsibility, and got some followers, who were at first called "*Princites*." The Rev. Mr. Starkey sold his living and united with the Rev. Mr. Prince and the Rev. Mr. Thomas, and bought some land where they built the chapel and dwelling-house of our informant, Mr. Waterman. Soon after it was spread abroad that the Saviour had come, in the person of Mr. Prince. They then closed their meeting doors against all strangers, unless recommended by a member, and then to be critically examined before being admitted. One of the members of Mr. Prince invited the gentleman with whom we lodged to go with him, and he consented. Before being admitted he was asked if he believed the testimony; he replied, not if he had been rightly informed: they asked him what he had heard; he said he had heard that Jesus Christ was living amongst them; and on his saying he did not believe it, they told him they pitied the darkness of his mind, and informed him that he could not be permitted to enter their sanctuary. Thus we found by this man's testimony it was not all false that was said about them; but we concluded that next day we would, if possible, gain admission to see and hear for ourselves. As we know by sad experience how easy it is to be misunderstood, and consequently misrepresented, so next day it was thought best for me to go alone, and if possible obtain admission for all three. I accordingly went and inquired for the Rev. Mr. Starkey, and sent up my card, when the Rev. Mr. Thomas came and invited me into the parlour, where I was introduced to Mrs. Starkey, who, with Mr. Thomas, constitute the first examining committee. I was then put to a most critical examination, to find out my motive in coming, because if it was to satisfy curiosity they would have nothing to say; but I declared my firm conviction that the time was near at hand, or had come, when the Son of Man would come; and having heard that He had come, and was living with them, I had come to know the truth: they asked me how I thought he would come; I replied, perhaps like a man, for in the days of his first coming it was as a man, and he was known as a man to many of the Jews, before he began to teach that he was the Son of God. I made use of this kind of bait to draw them out, if possible. My interview lasted two hours, during which time they told me that Jesus was to come in clouds, and that he had come in clouds so thick as to veil him from the sight of men, and that he dwelt there under that roof, but none except those who were saved could see him; for God was a consuming fire to sinners, and I could not see him, for I was a sinner; also, that God had heretofore sought to save sinners, but now the door of mercy was shut, and has been for some time past; the bible is of no further use to man, and it is useless for sinners to pray for mercy, for God will no more open the door. There is no use of any more preaching, but as there are many of God's people abroad on the earth, they will be brought there, for this is heaven begun on the earth, and that now God will destroy the wicked by judgment and wrath; and all the judgments go forth from that place. There are thirty or forty persons, male and female, residing there together, as a family of love, surrounded with everything that can be purchased for money, a number of whom have been church ministers, curates, &c. After I had obtained all the information possible, I prevailed on them to grant an interview to my two friends; and when I returned to my brethren, who had been anxiously waiting my return, they informed me, that when I was in the house, the Saviour, attended by the Rev. Mr. Starkey, had rode past on horseback, followed by some bloodhounds which always accompany their master when he takes his ride.

Brothers Kendall and Halliday then called and obtained an interview, and after being thoroughly examined, they obtained the same information as already stated. Brother George Halliday asked them, whether the person whom he had just seen ride out on horseback, whom the people only knew as Mr. Prince, was the very Son of God that was crucified on Calvary? After some hesitation, they told him that it was very mysterious to find out God, but it was true what he had been told, that God did reside there,—with other such like nonsense that would only weary you to read.

Thus, while the Latter-day Saints are stigmatised as fools, fanatics, false prophets, and impostors, by both parsons and press, for receiving the testimony of Joseph Smith, which testimony agrees with that taught by prophets and apostles of old, and their success attributed to the ignorance of their followers, what shall be said in the case of Mr. Prince and his followers, when in his ranks are found reverend vicars, curates, and people of wealth, whose superior intelligence has received as truth, that the whole world is already consigned to destruction, the door of mercy closed, and that a man whom all the parish have heard preach for three years at the Charlinch church, in the yearly employ of the Rev. Mr. Starkey, is in very deed the Son of God!

This much can be said in truth, that the Scripture is indeed fulfilling; for distress of nations, with perplexity—men's hearts failing with fear—wars and rumours of wars—with false prophets and false Christ, are true signs to the Saints of God that the hour of redemption is near.

With a desire for light and truth to clear darkness and deception from the earth, I remain, dear brother, your fellow-servant,
JOHN HALLIDAY.

Ashton-under-Lyne, April 30, 1848.

Beloved Brother Spencer,—I lay before you a few particulars, witnesses of the works and power of God since I was ordained patriarch in a conference at Manchester, held April 6, 1841, by nine of the Twelve. In September 1, 1843, being on a pleasure excursion, I returned home by way of Macclesfield, where I had the pleasure of attending the conference held in that year. The business of the conference having been gone through, I was requested to visit a sister who had not been able to turn herself in bed for nearly a month, to which I readily consented. In the room in which the sick woman lay were many persons of both sexes,—evidently brought together to witness the great and final struggle of death over life; and, perhaps, to offer condolence to the other members of the family. Having offered up prayer on her behalf, I laid my hands on her; she instantly changed her position,—yea, more, she spoke; she said she could now walk as well as any one of those present. I visited her next morning, and found her sitting by the fire; she told me she had got up by seven o'clock, made the fire, cleaned the house, and washed the dishes. I then ventured to ask her the nature of her complaint; she told me it was inflammation of the womb. She had been under the care of an old Methodist physician, who, owing to his ignorance of her trouble, used instruments which greatly aggravated her case, and afterwards gave her up as incurable. I administered unto her, and she asked leave to go to a tea party the same day, at a place nearly two miles distant; I advised her, however, to refrain doing so, but to stay at home and give thanks to God for the blessing received.

The next I shall take notice of, is at Old Swinford, near Stourbridge. While I was looking about me one day, I left my stick at the brothers in Old Swinford; the brother and father-in-law worked together as nailors, and the young man had a deep cut in his hand, caused by a piece of iron with which he had been at work. He went to my stick and rubbed his hand against it, and the wound immediately closed. Both father-in-law and mother-in-law were witnesses to this healing. The old man and woman had each wounds; they took the stick and rubbed, and were healed,—so there were three healed in that house, one after another.

After this, in going through the branches, when I got to Cheltenham, there was a sister there greatly disfigured by two scurvy lumps on her top lip. I told the story of the stick, without thinking she would make use of it. I went to look through the town of Cheltenham, and some time after I again saw the sister, but the lumps were gone! She had made use of my stick. This is truth.

The next that I shall lay before you is in the forest of Dean, Little Deans' Hill, and Woodside. I went to give them a blessing; there was one Brother Perin, nearly a skeleton—given up by the doctor, and spitting himself away, sent his two daughters for me to come and visit him. The family were in the church. We all went up to the bedside; I encouraged him as a witness to God's power in healing, and quoted the ancient promise, namely, "whatsoever ye ask the Father in my name, it shall be given you;" we went down on our knees, and I made known his case before the Lord; when we rose I anointed him in bed, for he was not able to stand. He tried to sing that afternoon, and next morning he was able to walk about the house,—in a short time he was entirely well. This is also a fact.

There is one sister in our branch who has been since childhood greatly afflicted; since she came among the Saints she has had many wonderful healings; to write down all would occupy much time and space, I will therefore only mention one or two of the last cases. The sister resides within a few doors of me. One night she came to my house holding her belly up with her hands, as one ready for tapping with the dropsy; her husband had sent her. She said she had no room for supper. I saw she was weak in faith, and said unto her she never came but she got the blessing she came for. I anointed her with oil, and all went down, the same as if nothing had been the matter with her, without any discharge,—but the power of God and our women touched her, and she ran home. This is also true.

Another time the same sister came to my house; her eye was much inflamed, and she wore a green shade over it; the eyelash was filled with lumps full of inflamed matter. I anointed her according to her desire, and the inflammation ran down her cheek. She had the misfortune to get a piece of glass in her eye, and the doctors wanted to take the eye out, but her mother would not agree to it, lest they took her sight away altogether. After being anointed by me, she was enabled to do without the shade, and again began her work. Coming home from her labour one night, a stout lad, who wore a pair of clogs, happened to kick her ankle, which swelled to a great degree; she came to my house and desired me to lay hands on her; I did so, and the swelling immediately went down, and the skin was wrinkled like an old rag; she stamped her foot, and said the one that had just been healed was the strongest of the two. Her husband was against her coming, and said, if she got healed, he should think there was something among us; she went home and took off her shoes and stockings, and he became witness for himself; he came and felt two toes warm that had been dead and cold two years. The nails came off, and new ones came on; the leg had been broken a few times, and succour seems to have been denied. This brought him into the church. She has suffered much from inflammation in the eyes this winter, and came to be anointed, but the ordinance was crossed by her husband, who ignorantly sent for her just as I laid hands on her, and the inflammation was running down her cheeks; the husband was troubled with a dumb man, and could make nothing of him—one of their customers—and he sent for her in haste, and they led her home; the result was, the good influence was crushed, and blindness was the effect. The husband sent for the doctor, and she went through much trouble. I told her, when she gave up the doctor, I would administer the ordinance. On the 2d of April last, she came to my house, by the desire of her husband—for she had sleepless nights; I administered the ordinance, and she was healed, and afterwards had good rest at night.

Another sister in our branch that had St. Anthony's fire very bad sent for me; her face was very much disfigured when I entered the house; before I laid hands on her, she had a blessing, and the ordinance being made, all the inflammation ran down her face. This is well known to the church. This sister had a white swelling on her knee, and had been under different doctors, but to no purpose. On the first Monday in this year she was anointed for it, and on the Sunday following I anointed her again, and she was healed. On the 24th of last April she was brought home from work, expecting to die; her mother came for me in great trouble. I found it was a contortion of the bowels; I administered oil and anointed her. She was well instantly, and washing in an hour after.

Beloved Brother Spencer, you may make what use you like of all these facts. From yours truly in the gospel of the kingdom,

JOHN ALBISTON.